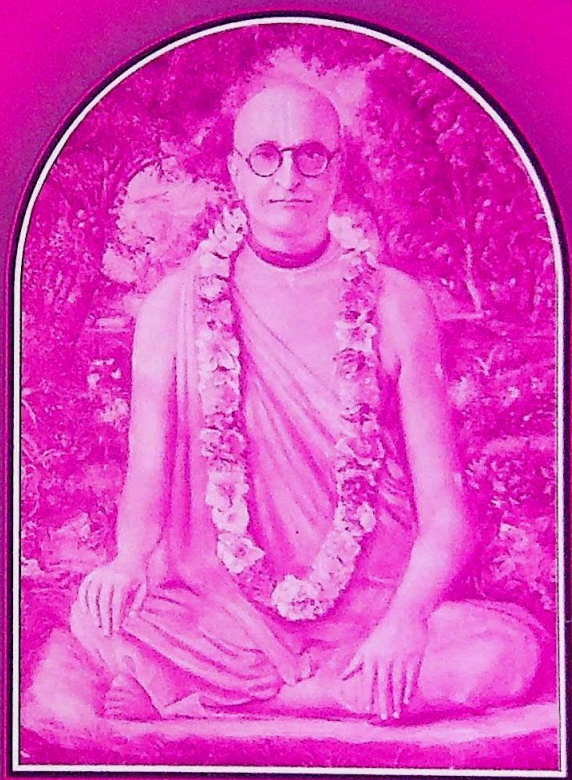


RASA TATTVA

DIVINE LOVE & AMOROUS SENTIMENT



By

Y. JAGANNATHAM

B.A.

Upadesaka, Bhaktitilaka

Disciple of Bhakti Siddhanta Saraswati Thakur

SRILA PRABHUPADA'S INSTRUCTIONS

1. Regularly read our books at least twice in the morning & evening in sincerity, and automatically all questions will be answered.
2. You must all study very scrutinizingly all my books. As much as possible read, chant & preach. This is our life and soul.
3. We have to daily sharpen our intelligence by reading, discussing and preaching to others.
4. Without reading books, it becomes troublesome for us & our life drags towards down fall.
5. Process is simply to read the books and learn the purports and then speak them in your own words.
6. Preaching its important guide lines, simply read my books and repeat what I have written, then your preaching would be perfect.
7. We have got so many big, big books now, so any sane man will appreciate them.
8. Please try to keep yourself fixed in Krishna Consciousness by chanting sixteen rounds daily and following the four regulative principles strictly. Reading my books very carefully, will keep you nicely in Krishna Consciousness so that wherever you are you will remain strongly fixed in the service of the lord.
9. I recommend you to read books more and more and try to understand the subject matter from different angles of vision and always preach when you are working and while you cannot read, then listen to the tapes of my lectures and hear in that way. You must never neglect to chant your sixteen rounds of beads daily, rise early morning, take bath, attend mangala arati and follow the other regulative principles then everything would come out very successfully rest assured.
10. The Lord's Instructions in the form of Bhagavad-Gita are full of Jnana and Vairagya, knowledge and renunciation. In the human form of life, one must learn these two things-how to become detached from the material world and how to acquire full knowledge in spiritual life.

RASA-TATTVA

Divine Love & Amorous Sentiment

"Whoever, with faith and pointed attention narrates or listens to the Spiritual Amours of the transcendental pair, Sri Radha-Krishna, devised in the Company of the Spiritual, Milkmaids of Vraja, that blessed soul develops, here and now, devotion, pure and par excellent, to the All-Love, and is anon favoured with the complete eradication of the malady of mundane sexuality from his heart."

- *Bhagavata 10-33-41.*

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Upadesaka, Bhaktitilaka

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(Advent Anniversary Day of the All-Love, Sri Krishna)

Second Publication - 19th August 2005
(on the appearance day of Lord Balaram)

All glory to my Divine Master!

THIS HUMBLE BROCHURE
IS

MY LOVE-OFFERING

INTO

The Lotus-Palms of my Divine Master,
His Divine Grace Om Vishnupada Paramahansa
Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur

FOUNDER OF

THE GAUDIYA MATH

*Who opened my nescience-ridden inner vision
with the Spikelet of the Collyrium
of*

SPIRITUAL KNOWLEDGE

and

GAVE ME

KRISHNA

Y. J.

THE LOVE-INTOXICATED MASTER

"I make my humble obeisances to the beautiful Lotus-Feet of Sri Guru-Deva who is every moment fully engaged in tasting the liquid mellowness of the limitless nectarean Pastimes and Attributes and of the Soul-Thrilling Forms and Names of Sri Radha-Madhava."

— Sri Gurvedakam, Sloka 5

Preface

I do not know how to apologise to my gentle reader for my brazen-facedness in rushing to the press to publish my unworthy writings on Rasa-Tattva known otherwise as the liquefied mellow principle of devotion which is absolutely foreign to my experience though it is true that I was graciously and mercifully initiated into its mysteries by my Divine Master a couple of years before His disappearance from this mundane sphere. In doing so, I have deliberately brushed aside even the loving command of Sri Chaitanya Mahaprabhu in his words;

"Let your precepts be strictly consistent with what you practise in your day-to-day life as none are going to be benefited by your harangues on matters which were never to your experience."

How can a poor worm and a mere worldling like myself even dream of seeking admittance into the Transcendental Amours of the Divine Pair, Sri Sri Radha-Krishna, When Rishis and srutis of old could not gain admittance unless they became spiritual milkmaids of Vraja; when Sri Gayatri Herself could not gain their living service untill she became Rasa-bedewed as Kama Gayatri; and when even Sri Baladeva, the Elder brother Manifestation of Sri Krishna had to seek the mercy of the Transcendental Pair by entering into their pastimes in the guise of Anangamanjari, a handmaid of Gopi, who is the spiritual milkmaid?

Let me frankly tell one and all of my readers that the sole object of bringing out this tiny volume on Rasa-Tattva is to place the same as my humblest Love-Offering into the Lotus-palms of my Divine Master who is an Ocean of Mercy and who is every moment fully engaged in tasting the inebriating Felicity of the Eternal Pastimes of the Divine Pair in the Spiritual Groves of Brindavana. I do this as I find no other way of rendering more pleasing service to Him to repay my deep debt of gratitude for initiating me into the mysteries of Vraja-Rasa though I know that I do not deserve at all such a great and rare privilege from Him.

But if any of my readers, on a perusal of this humble Brochure, feel tempted to taste the rasa relating to the Amours of Radha-Krishna which, as averred by an eminent exponent of Rasa-Tattva, "are the Highest Truth and the Last to be realised on the path of Spiritual Endeavour" he is sure to receive when invoked with absolute sincerity and spirit of self-surrender, the choicest blessings of Sri Guru Deva, the Most-Favoured of Srimathi Radhika who leads all rasa-bedewed souls eventually into her coterie to render whole-time loving service to the Akhila Rasaamrta Murti, Figure-in-Chief of the Transcendental Pair under Her direction on the lines of the liquefied mellow principle of devotion.

Eluru.

29th August 1956.

Y. jagannatham, B. A.

Introduction

The Author of the present book (Rasa tatva) Sriman Y. Jagannatham, was one of the elderly disciples of Srila Bhakti siddhanta Sarasvati Thakur. He was ordered by his Guru Maharaja to translate the Gaudiya Vaisnava literatures into Telugu and English languages.

Srila Prabhupada had mentioned about Y. Jagannatham and also had a few correspondence with him.

"He is a very Influential man and has rendered sincere service to my Guru Maharaja by translating many Gosvami literatures in Telugu language as well as in English." S. P. L. to Rayarama - 22/6/68.

"Regarding your books, the editorial assistants and myself do agree there is no difference of our Sampradaya siddhanta." S. P. L. To Y. Jagannatham - 8/2/69.

Among the Vaisnava Sampradayas it is indeed Sri Krsna Caitanya and his followers who accept that forgetfulness or turning away on the part of the soul towards the direct service of the Lord - is the cause for the present precarious condition of the soul. Here in we are presenting one of the books of Sriman Y. Jagannatham (printed in 1956) where- in it is scientifically delineated about the spirit souls career before the material existence and the diversion in it as the cause for his material existence.

It has been taken for granted that none of Srila Prabhupada's God brothers ever endorsed with this conclusion.

This book certainly serves as an evidence against this general (popular) notion (belief), Instead as to that this conclusion was an accepted fact among his God brothers. by presenting this long lost valuable book we would like to humbly encourage the readers to keep an open heart and to go through its contents carefully and cultivate their understanding of Srila Prabhupada.

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Quotes from the Previous Acaryas

"The Supreme Personality of Godhead is always truthful. He is an ocean of love for who take shelter of him, he washes away the ignorance that made, his devotees turn away from Him. Once He brings back to Himself His dear devotees who are his part and parcels, the Supreme Personality of Godhead will not again let them go.

"A Pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Krsna, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey" (Srila Baladev Vidyabhusana -Govinda Bhasya.- 4.4.22)

"When he is imprisoned in the material world. The spirit soul does not lose his original spiritual form. the form he had in the spiritual world of Vaikuntha. However, because of contact with matter the imprisoned soul loses

the memory of his original spiritual form in Vaikuntha. Still, his original spiritual form does not cease to exist. The soul's faith, desire and happiness are then directed towards matter. The soul's rasas, which were originally manifested in the spiritual world, are then perverted and reflected into the pains, pleasures and various other states in the material world. What do I call perverted reflections? When the original pure nature is transformed and the result is different from the original nature, that is called a perverted reflection. Therefore within the perverted reflection the pure original may also be seen. Material happiness and other material rasas are perverted reflections of the soul's original spiritual rasas." from Srila Bhaktivinoda Thakura's Prema-pradipa. P. 83

"The individual soul naturally resides in Vaikuntha. If he somehow comes to the material world, the individual soul brings with him his spiritual form made of cit. Pervertedly reflected in the material world those things of cit are called by the name 'matter.' (Prema-pradipa, P.96)

"When we are imprisoned in the material world we search for what had been in the Vaikuntha-rasas." (Prema-pradipa. P. 96)

"The souls who remain in the spiritual world do not turn their faces away from the Supreme Lord. Only the souls who turn their faces away from the supreme Lord, leave the spiritual world and go to the world of matter. (Tattva Viveka - Dvitiyabava Text-12).

"It is from Krsna's independent will the separated parts all the jiva's are liable to suffer the result of karma. As long as the jiva's stay fixed in the service of Krsna by their choice, they are free of Maya and karma, but by misuse of their free will, they desire to enjoy for themselves and they forget their inherent service to Krsna, they become deluded by Maya and controlled by karma.

As long as the Jiva takes full shelter of the Supreme Lord he remains a resident of Vaikuntha, but when his innate spiritual knowledge of the lord is covered by forgetfulness, he is placed out-side the transcendental realm. (Caitanya Sikshamrta, Sanmodana Bhasya-Sloka-1).

"When the pure living entities reside in Vaikuntha, the first knot of nescience in the form of false ego does not entangle them. Pure living entities cannot remain steady after giving up spiritual activities. Therefore as soon as the living entities become situated in their own happiness through the minute independence given by the lord, they become shelterless and are compelled to take the shelter of Maya. On account of this, the pure living entities have no shelter other than Vaikuntha. The living entities of Vaikuntha are very insignificant, like fireflies in comparison to powerful sun like the Lord. As soon as the living entity leaves Vaikuntha, he is simultaneously awarded a subtle body and thrown into the material world created by Maya. All manifestations of the Sandhini. Samvit and

haladini aspect of the marginal potency are mixed with maya as soon as the living entity leaves the shelter of Vaikuntha." (Sri Krsna Samhita-2.41).

"The distinction between Godhead and living entity is that although both of them are constitutionally situated on the spiritual platform, but by nature, the one who is the controller and master of illusion which is serving Him eternally is the Godhead. One who is susceptible to domination of illusion, even when in a liberated position and is infinitesimal in form is a living being." (Dasa-Mula Nirayasa - Aspect-4)

Quotes from Srila Bhaktisiddhanta Sarasvati Thakur:-

"Having forgotten Krsna, the conditioned living entity is suffering the misdirection and perversion of his own so-called intelligence. The living entities are fragmental parts of the Supreme shelter Krsna and have fallen from Krsna's kingdom of spiritual pastimes." (Purport by B. S. S. on Srimad Bhagavatam - 11.2.38).

"The conditioned soul binding himself to sense perception exists in the material world having attachment or hatred along with his material experience, but he cannot understand that these do not exist in the nature of Vaikuntha. Maya which is the energy of Lord Visnu and really bewilders the jiva, Who is tatastha in nature into gross sense perception and with-draws him from the ser-

vice of Lord Visnu. Then being covered, he is fallen from advaya Vaikuntha." (Purport by B. S. S. on Srimad Bhagavatam - 11.2.48).

From the writings of Srila Prabhupada Prior to going to the west.

"Just as the rebellious citizens of the state Compel (by their actions) the Government to build a prison house, similarly those souls who have turned their face from the Supreme Lord fall from their service to the Supreme Lord and are themselves the cause for the creation of this Mayic world of suffering. If in the state criminals or rebellious citizens don't exist then so also there would be no necessity for the prison house. Similarly if from the Supreme Lord's eternal pastimes (Nitya-lila) no souls would turn themselves away from it, then the creation of the Mayaic world also would be put off forever." (Sri Bhagavat Patrika - 1959).

"From the book 'The Erotic Principle and Unalloyed Devotion' by Nishkanta Sanyal

(Narayana das Bhakti Sudhakar) - Revised and Foreword by Sree Bhaktisiddhanta Sarasvati Thakur, Published by Bagbazar Gaudiya Math in the year, 1933.

"This material world is only the perverted reflection of the spiritual world. It is the shadow, the abstraction of

the spiritual world, which is the real substance. Our soul who is a denizen of the spiritual world has some-how lost all real recollections of the substantive world.

"The soul functions freely in the realm of the absolute where he is conscious of his real relationship with Krsna. His function is crippled, thwarted & distorted the moment he chooses to set up as master on his own account.... He now finds himself exiled from the realm of the absolute and functions in strict subordination to the delusive or material power of Krsna... The human soul is a tiny part of the Divine spiritual essence functioning in the realm of the absolute who is free from limitations but liable to be expelled from the spiritual world, if he ever forgets his own littleness and abjures the guidance of Krsna."

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Yoga in Divine Love.

Sri Krishna, the ultimate Principle.

"As Above, so below" is a truism of the Upanisads. This will be made clear as I proceed in my exposition of Yoga in Divine Love, Sri Krishna who is the Lord of Divine Love, is not merely an Avatara, Divine Descent, but Avatari, the fountain-Head of all Divine Descents. He, again, is the Existence-Consciousness-Bliss Absolute. It is His own grace that should help us know that He is the Ultimate Principle of Transcendence and that there is no spiritual idea which can claim a position higher than that of the All-Attracting Divine Magnet, which Krishna is.

He Himself declared in the Gita that he is the mainstay or primordial background of the immortal and inexhaustible Brahma, which is the indistinguishable formless magnitude of cognitive bliss; of the eternal Dharma, which is the attainment of Divine Love through progressive transcendental services rendered to the Godhead; and of Rasa-bedewed Love, which relates to the highest platform of confidential service which a Jiva is enabled to perform through the Grace of Krishna. He is also the secondless and sempiternal knowledge, which, as averred by the knowers of Truth, is known under the three-fold appellation of Brahma, Paramatma and Bhagavan.

Why a single Godhead should place Himself in so many positions, be known under so many designations and served with so many specifications of the liquid sweetness found in the mellowing quality or *Rasa*, which so naturally unites the Jiva with Krishna, the very Ocean of Love, are matters that should naturally interest and enlighten us, and we will be perfectly justified in attempting to know them in their correct perspective.

The fivefold planes of Divine Love

Sri Krishna is the root-cause of everything that appears in creation, whether material or spiritual. But how does He create ? It is by Yoga ; for, you know, He is Yogeswara, the Lord of Yoga, as the Gita would tell us. Then what is Yoga ? Literally, it is the act or process of joining, and means also a united or interrelated state. Yoga, therefore, commenced to operate when Sri Krishna first joined with his creation-idea. Krishna in Yoga is designated as Sankarshana or Mahavishnu. He wields now His Own Potency, which is known as Chit-Sakti and the transcendental sphere with all its wholesome contents comes into being as a result of its infinite spiritual manifestation. Krishna joining with the creation-idea is the same as Mahavishnu associating Himself with the Chit-Potency.

The supreme siritual place of transcendence where Krishna is served by those fortunate self-less entities who relate themselves to Him, the quintessence of All-Deli-

ciousness, as thirst to water, who live for and in Krishna to enhance His self-delightedness which is His essential distinctive quality as declared in the scripture ; who eternally dally with Him with the assumed egoistic sentiment of affection relating to consorhood maintained with reference to the secondless Supreme purusa who is Krishna Himself ; who are the self-supported real entities being so many divisions of Chit-Potency or extensions of His Ecstatic Power which is the predominated aspect of His own Self ; who, by their participation, augment the luscious quality of the circular playful dance known as Rasa-sport, which in fact is an expression of the manifestation of Divine Love in its perfectly unobscured form ; and who are known as Gopis or spiritual milk-maids, to follow whose footsteps is considered to be the acme of spiritual endeavours in the line of Divine Love,-forms the topmost plane of this transcendental sphere.

The plane next below it is the seat of the Rasa of parental affection shown towards Avatari Krishna in the shape of the sentimental assumption on the lines of the parenthood of Nanda and Yasoda. The one next below it is the plane of natural friendly love, both confidential and reverential, where Krishna is served in the subplane relating to the former in the manner of Gopas, those spiritual cowherds and cow-boys,

who are part and parcel of Krishna, and who approach Him, dally and parley with Him, and perform several other

kindred things, on terms of strict equality with most loving Devotion. These three planes Constitute what is known as Goloka, which is thus the seat of super-excellent deliciousness in its plenitude.

The plane Next below this, inclusive of the above mentioned sub-plane relating to reverential friendship, is one of spiritual majestic foliage full of service in the shape of carrying out of the commands of the All-Worshipful Krishna, who is now the four-armed Narayana or Mahavishnu. Reverential awe on the part of the votary and Devotion alloyed with majestic Ideas characterize this plane, which is known as Vaikuntha, the seat of all perfections and all majesties.

The plane below Vaikuntha is the region of Brahmacum-Paramatma, or the abode of eternal peace, Where Krishna is served under the appellation of Mukunda, an Entity conceived as devoid of attributes, super-sensual, self-luminous and cognition-bliss conglomerate. These five planes as well as the aforesaid threefold region that comprehends them, and the contents of the latter, such as the soil, trees, hills, rivers, mansions, bowers and the like which are purely spiritual and which bespeak and testify to the inconceivable and astonishing variegatedness found in the Chit-Potency itself, form and comprise this transcendental realm, which is also known as Chinmandala or chit jagat.

How Jiva Developed the enjoying mood

Sankarshana, who, in Yoga or conjunction with Chit-Potency, Has thus produced Chit-Jagat now wields another of His potencies known as Tatastha, or marginal potency, which is akin to His essence, and out of this conjunction, Jivas emanate from Him as constituent spiritual particles in the form of pencils of rays of His effulgence. These Jivas, who are essentially spiritual, are endowed with spiritual senses and they take up their natural positions as eternal servants of the Supreme Lord in the transcendental realm on its margin and in close proximity to the borders of the realm of Maya, which will be referred to shortly.

Their services, however defectively or perfunctorily performed, are ever a source of extreme satisfaction to the All-Love, just as a little sportive service rendered by a child creates unbounded pleasure in the heart of the father, who is prepared to accept it readily and willingly and attaches magnified importance to it. Even as the child's playful service does not add to the measure of love of the father, which he, as a Jiva, inherited from his own Father when he emanated from Him, but simply creates an occasion for its exuberant expression on the part of the father for the child being his own, so the services rendered by the Jiva in the spiritual realm do not add to the illimitable Love inherent in the Supreme Lord, but provides an opportunity for its unbounded expression by the All-Love

due to His causeless mercy for his servant.

But the servant is apt to mistake this effusion of God's Love as an addition thereto, for which his services to the Godhead are mainly responsible, and may therefore come to the conclusion that the position of the recipient of service is decidedly superior to the position of the person rendering service. And how could Jiva Commit this grievous mistake of preferring the position of the enjoyer to that of the servant? We know he is essentially spiritual and he lives always in the realm of God. How, then, has this perversion ensued?

But we should remember that the jiva being an atom of the Divine Power, is Anu-Sachchidananda by his very constitution, and that His Anu-chit or limited cognition, which naturally created in him a narrow vision, is solely responsible for this mistaken notion. So now, aversion for the service of the Godhead appears in Jiva for the first time even when he is in the Transcendental Kingdom. He now wants to enjoy or lord it over, and is loath to serve, even the God-head.

But the several regions as well as their contents, in the spiritual realm, and even Chit-Sakti herself, who is their Creatrix, are there only to serve the will of the Supreme Lord, and there is nothing for Jiva in that realm which can minister to, or cater for, his enjoyment. So the Jiva feels the need for a sphere which can provide for his enjoyment and there develops in him a tendency to leave

the realm of God for a sphere congenial to his enjoying disposition.

Emancipated and Fallow Souls

But all Jivas need not vacate the spiritual realm. jiva is an independent entity, one vested with a free will which he inherited from the Lord, being His Amsa or separated spiritual fraction. He is, therefore, at liberty to exercise his free will and decide either to continue with the Lord and serve His will as heretofore or to leave His realm in search of enjoyment, despite the fact that the mood to lord it over is born in him owing to his atomic state.

But even his free will is in proportion to his atomic condition and so the decision of Jivas in this matter can in no way be uniform, as they cannot, exercise their free will invariably in a correct manner. So we find some Jivas who made a correct use of their free will, eternally staying with the lord, and some who have abused it trying to get away from him in search of the will-o'-the-wisp of lordship and domination. The former are called Nitya-Muktas or emancipated souls, while the latter are known as Baddha-Jivas or bound souls.

Jiva's free will

The All-merciful Lord of Love, who is ever solicitous for the well-being of Jivas who are verily his children, is now all the more solicitous for those who are leav-

ing Him and going astray. It is now for Him to find an accommodation for the latter, which should serve both as a sphere of enjoyment as well as a house of correction for them. You may ask me why the Lord should allow any of His children to become renegades by coming to wrong decisions, and whether He has not the power to arrest the way of their thoughts at the very outset so that they may never err and deserve a fall.

But this will certainly amount to God interfering with the free will of a Jiva, and an interfered free will is no free will at all. God, who is the Ordainer and Dispenser of all laws, will not and should not scrap away so capriciously the law of inheritance which He had Himself laid down for Jivas. So the Jiva should be allowed a free will in coming to his own decisions, and if he had made a wrong decision, it is for the Lord to create such circumstances for placing the jiva therein, as would make the latter feel that he has abused his free will. Beyond this, God will not do anything by way of interfering with the free will of Jiva.

The Real of Maya

So, Sankarshana or Mahavishnu joins Himself now with His Deluding Potency with the medium of Chit-Potency, of which the former is the shadow; and when His effulgence is projected into it by way of casting His glance at it, the shadow gets vivified and the whole transcendental sphere now reflects into this shadowpotency and gets

both limitation and perversion, which are the characteristics of the latter.

This reflected sphere goes under the name of Brahmanda and all its original planes, regions as well as their contents are found in Brahmanda in inverse order and wrong positions, tainted of course, with the aforesaid limitation and perversion. This is the prison-house of Jivas, which the Lord placed in charge of the shadow-potency known as Maya-Sakti. This sphere, which is the reflection of the original sphere of transcendental services, is, by reason of its inverted position naturally a sphere of enjoyment eminently fit for the misdirected Jivas who have chosen enjoyment in place of service to the Godhead.

Viyoga and Duryoga of Jiva

These Jivas, who were in a state of Yoga or a tie of eternal kinship with the Supreme Lord in the spiritual realm, now leave it and descend into this inverted and perverted realm. This is a state of Viyoga, or separation from the Lord, for them. But as the spiritual mind and the senses which a Jiva is naturally endowed with, are fit only for transcendental services, he naturally looks forward to the bounty of the shadow-potency, Maya-Sakti, which in response to his supplication, grants him the twofold tabernacle in the shape of the gross and subtle bodies wherewith to enjoy the whole of this mundane realm.

And when he joins with them for the purpose of lording it over this mundane sphere of enjoyment, begins what is known as his Duryoga, or the state of being a misfit for this region. to strengthen this wrongfull alliance of the Jiva, who is now enmeshed besides being fallen, Maya-Sakti presents him now with the twofold luxury of Kama and Artha, lust and greed, or woman and wealth, which he is enjoined to enjoy in a restrained manner, in conjunction with Dharma, as sastras would put it. This triple enjoyment or the triangular race in the fulfilment of this Trivarga forms the summum bonum of the jiva in his fallen state.

Jiva is Rasika in essence

We know that Rasa is God as stated in the Upanishads. Jiva who is a scintilla of God's power is Rasika by nature, and lives by Rasa, which even in his fallen state, is ever present in his heart's cavern. This Rasika in the Jiva, in his pure state, was tasting the inebriating sweetness of the transcendental services rendered to Krishna, the embodiment of all-embracing spiritual felicity, on the aforesaid planes of the transcendental sphere. With the sentimental assumptions of consorhood, parental affection, natural friendly love, and servitorship he enjoys the eternal peace resulting from the felicitous knowledge of the personal and definable nature of the object of his adoration.

But the Rasa which the Jiva is compelled to enjoy in his fallen state is unwholesome, distorted and perverted and is a mere travesty of the spiritual Rasa, the attainment of which is the real Summum bonum of human existence. So in order to rescue the Jiva from this calamitous predicament and restore him once again to his pristine primal position as a participant in the spiritual felicity obtained in the transcendental services rendered on the above-mentioned planes, the Lord who had created this mundane sphere and is supporting it with the effulgence relating to His self-luminous Form, which is known as the undefinable Brahma, entered the hearts of all Jivas as paramatma or Iswara to guide and support the Jiva in his supreme spiritual endeavours.

How Jiva quaffs the mundane Rasa

The fallen soul in the state of Duryoga forgets himself as well as his Lord and begins to lord it over in this material realm. which, as I have submitted before, is the prison-house of Maya. Maya provides him with all things appearing in her as the result of the perverted reflection of the spiritual variegatedness of the transcendental realm vivifying, and getting accommodated in, the shadow-potency which is Maya.

We have to remember that just as Maya is the perverted reflection of the spiritual potency, the variegatedness created by Maya is also a perverted reflection of the spiri-

tual variegatedness. So, these things, which are originally wholesome and intended for the service of the Godhead, now get tainted with Maya and become objects of enjoyment for the fallen jiva. the spiritual Rasa, which is the very essence of Jiva in his pure state, also gets tainted by reason of its flowing through the material channels in the shape of his gross and subtle bodies and becomes mundane or Jada Rasa.

The attachment which the fallen soul develops for the objects of mundane creation is of the tranquil mellowness, Santa Rati, while that developed in respect of other fallen souls is of the fourfold nature of the serving, friendly, filial and amorous disposition. Let me try to illustrate this.

An Englishman who leaves his home to join an eminent and lucrative post in our country may perchance arrive here with a servant at the outset. The trustworthiness of the latter and the services received from him may be responsible for the officer's attachment to him and this mundane mellowness of personal servitorship, Dasya Rati, which comprehends the abovesaid Santa Rati also, is comprehended in, and eclipsed and heightened by, the greater relish found in the confidential relationship or attachment which he may develop when he is joined next to his friend. This greater mellowness of friendly attachment, Sakhya Rati, is in its turn comprehended in the still greater mellowness of parental or filial affection, Vatsalya Rati, which he may develop when he is joined next to his father or

mother. Even this super-excellent mellowness, which comprehends all the aforesaid mellownesses, pales into insignificance before the exquisite mellowness of amorous love, Madhura Rati, in which the former is comprehended and which he may develop when he is joined next to his consort.

This amorous love is the very acme of mundane Rasa, as in the mellowness of this conjugal felicity are included all the phases of felicity relating to the dispositions of a servant, friend and parent. So it was said that it is not possible to imagine a state of bliss in the mundane plane, which transcends the extremely luscious sweetness of conjugal love obtained between man and woman.

Inverted planes of mundane enjoyment

Barring the above-stated five methods of attachment, there is no other way or method in which a Jiva can place himself in relationship to persons and things of this mundane sphere, or for the matter of that, even in relationship with the Godhead in his pure state in the matter of his transcendental services in the spiritual sphere. But although the mundane Rasa of amorous love appears to top all other Rasas in the matter of relish and felicity, it occupies an inferior, nay, the downmost position in the mundane sphere in the matter of wholesomeness ; besides, in the progressive widening of too narrow a circle relating to the self-centred conjugal love, the planes of parental affection, friendly love, and personal servitude in succession occupy

positions one higher than the other.

No wonder, then, that the topmost plane of the spiritual realm which relates to the transcendental felicity of wholesome consortherd maintained in relation to the secondless Purusha who is Krishna, is reflected in the shadow-potency as the downmost plane relating to the unwholesome conjugal felicity which forges as unwelcome bondage between two fallen souls.

The fallen Jiva, who has thus developed the afore-said mundane relationships, has now become one with this world. His life-mate, the paragon of beauty, is always by his side ; the cherub-like forms of his most beloved children are frisking about him ; servitors and friends are ever at his beck and call ; and his cash chests are always full to overflowing. There is nothing here that does not minister to his enjoyment and this world to him is a veritable sporting-house of never-ending pleasures.

How Maya Punishes Jiva

But he has sinned against God, having given up his eternal function which is service to the Godhead. He has dissociated himself from God and descended to this alien soil in order to lord it over here. This fact he might have entirely forgotten in the midst of his multifarious mundane pleasures ; but Maya-Devi, in whose charge the Lord was pleased to place him, cannot afford to forget this even for a single moment.

She is a trusted servant of the Lord, and is always here to do His will. I told you that she is the sole controller of the prison-house of this mundane realm, which is the place for confinement of all fallen souls. The punishing instrument of the wheel of Karma is ever handy to her and the duty of chastening the misdirected Jiva to bring him once again to the sense of his duty has devolved upon her by the will and command of the Lord.

We have to remember that Jiva is a self-conscious entity, being a particle of Chit, and that he cannot but be active whether he remains in the transcendental realm or descends into this mundane realm. The activity which he exhibits in the former sphere is by way of performing his swadharma in the shape of service to the Godhead and the same is known under the dual appellation of Bhakti and jnana, Devotion and Knowledge ; while that exhibited in the latter sphere is called Karma or mundane action.

But as the inception of Karma is always traced to the aversion for transcendental services which a Jiva had developed while in the spiritual Kingdom, it was truly said that the beginning of Karma is not known and that the same is Anadi, without beginning. Mundane action in its initial stage is always a fruitive act. The activity involved in the above-mentioned relationships developed by Jiva for enjoying this world is simply a narrow-minded selfish action.

The wheel of Karma knows no mercy when, for rectifying the Jiva, it is wielded by Maya under the direction of her Lord. His consort, the sole centre of his love, is snatched away without notice from his side ; children are removed one after another apparently for no fault of his ; friends and servitors either desert him for good or turn rebels ; and even his cashchests are found burgled to his dismay or wonderment.

This shifting, therefore, of the centre and range of his love from consort to mammon, this hopping from one spoke of the wheel of Karma to another did him no good ; and when after these shocking disappointments in the shape of the unexpected dissolution of these highly-prized relationships, his affection rests finally on his double-cased tabernacle, mind and body, even that becomes diseased or worn-out as an effect of time and is soon ready to mock at and dupe him. It is now desolate and stands among the wreckage and havoc of this storm created by Maya. He questions to himself, "How dare my erstwhile companions leave me? Should they not serve me?"

But the answer is, No-an emphatic No! They should not and did not. They served each other and his tabernacle to boot ; for, was it not one amongst them, the unfortunate flotsam? They ministered to the needs, whims and idiosyncrasies of his body, which has served none, but always enjoyed service from others. His body is an alien thing also; for, is it not material while he is spiritual in

essence? He, therefore, kept company with alien stuff and all its compeers in their own domain, which is a foreign land, an alien soil to him, and is now broken-hearted and even wails over his wreckage.

Fallen jiva's Conception of Bhukti and Mukti

Everything in this way slipped between his fingers. The confused and bewildered Jiva now realizes that he had established relationships with only fleeting phantoms, the products of the Illusory Potency of the Godhead which is Maya, and that his love is simply wasted over them. His case is evidently that of misjoinder, Duryoga as I have submitted. What should he do now?

By way of lording it over in this world, he had, to his bitter experience, run and finished the triangular race in the fulfilment of Artha and Kama with the aid of Dharma, and he wants no more of it now. As Maya, in her infinite mercy and by way of serving the will of her Lord, has freed him from several of his encumbrances, the Jiva now exerts to free himself from the rest also of his own accord and in his own way, so that he might be spared the bondage of this world. He seeks this kind of freedom, Moksha or Mukti; For he now sincerely believes that in it lies his everlasting felicity.

We know that Jiva is a creature of love, a child of Rasa which is God. This mellow quality in him is always in search of self-expression and expansion by being joined

to an object which can serve both as a prop and promoter thereto. His erstwhile mundane relationships which have taught him so severe a lesson, now lead him to think that objects with form, differentiation, personality, limitation, manifestation, division and the like are sources of eternal misery, and that a state which is a negation of this description must therefore be a source of eternal felicity.

So he now dissociates himself, seeks Viyoga from those objects and commences his search for this just-mentioned state, which in fact is that of the formless, non-differentiated, impersonal, infinite, non-manifestive, indivisible and secondless Brahma, which is the Greater Principle or Residual Entity sought by the process of elimination of all mundane features.

And when he joins himself to such a state, he finds himself in a supportless spiritual void in the kingdom of Zerodrom having attained oneness, Kaivalya, as the result of the cessation of wordly miseries due to his severe withdrawal from all mundane associations. Rasa cannot flourish in a void and is now in a state worse than non-existent. So Jiva feels himself annihilated as it were, as he has now attained to a state which is of the form of a slight negative bliss due to the temporary abeyance of his temporal ego. Perhaps he prefers his former condition to this forced state of so-called freedom.

The Penitent Jiva

So the restlessness of the Jiva knows no bounds. He had by now tasted the fruit of his longings both for enjoyment as well as freedom and found that both are faces of the same coin. He feels quite helpless and cries out in dismay for God and His alms of Love. Though God, to use the words of the Bible, is "impartial and All-Love", he expects on the part of the Jiva an offering of a "broken and contrite heart with mercy and truth in its inward parts and tears of repentance in the eyes." It is only then that God's solicitude for him transcends all bounds. "A woman may forget her suckling child, but God will not forget the man of contrite heart. God will answer him before he calls and while he is yet speaking, God will hear."

To save such a soul from being hurled into the abyss of eternal affliction and disappointment, the Lord now hastens to depute from His own Kingdom one of His own, who is competent to transmit news of transcendence for approaching the miserable and wailing Jiva and to show him the true path to deliverance. This saintly Master, Guru-Deva, out of compassion for him, will thus address him with words teeming with love and affection.

Saint's (solicitude) for the fallen Jiva

"My child! You are not of this world. You are a spiritual entity and belong to the transcendental realm. Your eternal function is service to the Godhead, for which you

are essentially fitted, being endowed with spiritual mind and senses as a chip of the Divine Block. But your atomic nature which is responsible for your limited cognition and narrow vision had developed in you the mood to lord it over even while you were with your Fathar in His own Kingdom. When by the undue exercise of your free will, you had decided to give free play to your enjoying mood, the Lord in His infinite mercy, had to provide you with this sphere with all its planes and contents in Maya.

"You have found out by experience that this sphere is more a house of correction than a place of enjoyment for a Jiva. Service to the All-Love is the watchword of all objects in the spiritual realm including Jivas in their natural mood, who are much more related to God by the eternal and spiritual tie of kinship such as servant, friend, parent and consort.

"But these very entities in this perverted realm appear to the Maya-tinted eye of the Jiva who had descended for lording it over here as objects for his own enjoyment although himself and those objects were by their very inception meant for the service of the Lord in spite of their Mayic colouring.

"You were in a state of Yoga when you were with the Lord in His own realm. Your Viyoga commenced the moment you developed an aversion for Him and His service and took definite shape when you had descended to this sphere. Your identification with your material mind

and body, which are the gifts of Maya for your worldly enjoyment, was the beginning of your Duryoga, misfortune. As such, yourself and all mundane objects are under the sway of Maya, the controller of this vast prison-house of macrocosm.

"She and every object in her sphere including your body and mind which are her own products, are there only to do the will of the Lord. Of all the things under her control, you are the only entity vested with a free will. When by its abuse, you desired to have your own will here, neither Maya nor her Lord ever tried, for obvious reasons, to interfere with it. But remember that even your mind and body are not helpful to you in doing your will as they never belonged to you and are there only to do the will of the Lord under the direction of Maya.

"You may feel pleasure if by chance your will has worked in the direction of God's will; but human experience goes to prove that there is more of clashing of wills than of harmonization, and that in consequence Jiva has more of suffering to his credit than pleasure. The very fact that your relationships with the so-called consort, parent, child, friend or servant had been a source of ultimate misery and lamentation to you, clearly proves that your will was of no avail, as they never served your will but performed only God's will.

"So your relationships are wrong and misconceived. God is your only relation. That you are related only to

Him and nothing else is the real knowledge, Jnana, you have to aspire for. The so-called consort and others and all your so-called belongings, including your own body and mind, and yourself also are His servants, to be always at His disposal to do His will.

"The free will you have inherited from the Lord is as atomic as your nature or cognition and the fact that it could not decide properly, even while you were in the transcendental kingdom to save you from these pitfalls of disappointments and miseries, is proof positive to indicate that for its proper exercise it always requires the direction of God.

"So it is for your own good that of your own free will you should subordinate your free will to the Free will of God.

"Think no more that you are a master. In fact, you were never so. You have served God while in the transcendental sphere, and your erstwhile companions while here. You should not complain against them or any object in mundane creation, but should on the other hand feel obliged to them ; for they served as your eye-openers and they verily belong to the sphere above, though you find them in wrong positons in the sphere below. If you view this world with the eye of knowledge, everything will appear to you to be serving Him, and to fly towards Him, being attracted by Him, the Divine Magnet, Krishna.

"Re-establish, therefore, your relationship with Him-for that is Real-Yoga-and bind yourself back to Him ; for that way lies Real Religion even in its literal sense. Do not get yourself enmeshed once again in the network of Bhukti, nor try to achieve Mukti by seeking reciprocation to your Rasa either in a dry and barren spiritual void, or as some say, in an Impersonal Something.

"It is Krishna, the Transcendental Person, the Fountain-Head of all mellow qualities and the mainstay of that Impersonal Something, viz., Brahma, which is identical with the intense glow of the person of that Divine Person, that really reciprocates your Love.

"The mundane relationships that have told very hard on you are but un whole some reflections of those wholesome relationships which a Jiva in his pure state is privileged to develop in respect of Krishna, the All-Love. You can seek Yoga with him in any or all of those relationships and make amends for your wrong conduct."

The Jiva being thus so patiently enlightened by the Guru-Deva, now becomes a spiritual novice. He no longer longs for the enjoyment of the mundane realm, nor for freedom of the form of self-annihilation in a spiritual void or an Impersonal Something. His restlessness ceases altogether by now, and as its result, he finds peace or Santi at the outset in truth learned from his Spiritual Master that the Object of his adoration is no longer Impersonal but Personal.

But Krishna to him is not yet a well-defined personality. Either He is of the hazy definiteness of Paramatma, who is His own manifestive Subjective portion or of Brahma with some distinguishing features. And when the novice develops attachment, Rati, for such a Personal God, the same is known as Santa Rati or Rasa.

Santa Bhakta has no strong faith in the Eternal Personality of Krishna. So his attachment is of a mediocre type as there has not yet been established any reciprocal relationship with any definable Spiritual Personality. Rishis such as Sanaka and others can be cited as examples of this kind of devotional union or Yoga.

The second stage of Yoga in Divine Love is reached when the above-stated Rati mixed up with Ullasa, zeal, becomes Priti, which creates an exclusive Love for Krishna and a strong yearning to be united with Him, and utter repulsion for everything other than Krishna. The idea that Krishna is my own, added to Priti, convert it into Prema. This will then cause to develop in the Sadhaka the assumption that "God is my Lord and I am His servant. This kind of union or Yoga of the servant with His Lord is the feature of what is known as Dasya Rasa. Garuda and Hanuman are memorable examples of this kind of devotional union or Yoga.

The third stage of Yoga in Divine Love is reached when the last-mentioned Prema becomes Pranaya by the addition of a dose of Visrambha, Confidence, to it. Here

commences the relationship of natural friendly love with Krishna. This is the nature of what is known as Sakhya Rasa. In Pranaya, the idea of inferiority and respect vanishes completely and the same is now known as Visrambha Sakhya, confidential friendship.

The devotee now approaches God as His equal. He plays with Him, sleeps with Him and cannot remain without Him. While playing, both may lay a wager to the effect that he who wins will have to be carried on the shoulders of the losing party. When Krishna loses, He is compelled to carry the winner on His shoulders. Sridama and Sudama are striking examples of this wonderful kind of devotional Yoga or union.

The fourth Stage

The fourth stage of Yoga in Divine Love is reached when Pranaya is turned into Maana by the addition thereto of the idea that Krishna is my exclusive and dearest object of Love, and when Prema expresses itself as Sneha owing to excessive melting of the heart. Here commences the relationship of son and parent between Krishna and His devotee. This stage known as Vatsalya Rasa is marked with too much weeping for Krishna, want of satiety with communion and an intense longing for constant attendance on the interests of Krishna.

The Lord is now a restless, playful and hard-to-please child, and in consequence an object of constant care and

vigilance to His parents, who are now all attention to Him, instantly supplying all His childish wants and demands. They feed Him, dress Him, render medical aid when He is found indisposed, sing lullabies to Him to make Him sleep and keep a vigil over Him while asleep.

Their thoughts are always with Him and they do nothing that is not for their child. They imagine all sorts of dangers to Him when there were really none and think Him lost when He is out of their sight even for a fraction of a second. They chide Him and even threaten Him for His wrong doings, and at the same moment they get extremely anxious lest He should be over-frightened and so they take Him in their lap, caress Him and kiss Him.

This service of the votary which claims a superior position over his Lord, thus becomes a thoroughly complete and delicious one. The service of Nanda and Yasoda is an ideal illustration of this supreme kind of devotional Yoga or union.

The fifth Stage

The fifth and final stage in Divine Love is reached when Sneha by the addition of desire thereto develops into Raga, at which stage the devotee feels that a moment's separation from his Lord is unbearable and worse than death to him. Here commences the relationship of consorthood between Krishna and His servant.

The distance between the Lord and His servant which is distinctly visible in Santa and Dasya stages and indistinctly visible in Sakhya and Vatsalya stage now becomes completely extinct.

The spiritual Conception of male and female

We should remember that in our spiritual life, there is no dividing line separating the Jivatma from his senses as master from property, and as such the whole thing is the sole property of his own Master Krishna. But in the fallen state, we claim possession of our senses, which are then conceived as different from us, and want to serve ourselves by means of our senses, although in so doing we only serve our senses ; for, the constitution of a Jiva is such that it can offer, but cannot receive, any service.

But this delusion that we are proprietors of our senses makes all of us, irrespective of our sex, males, i. e., masters and enjoyers in the spiritual sense, although by constitution we are not masters but servants. As an eminent exponent of Rasa-Principle would put it, "the real fact however, is that both sexes like to enjoy and are not to be enjoyed. They are all males. There are no real females or objects of enjoyment in this world, but only an universal hankering for enjoyment." The female principle in the form of subordination to the male is the real fact of our spiritual existence, and this is developed in those who could realize that nothing including themselves belongs to themselves.

but that everything, themselves as well as their senses, belongs to Krishna.

To them, Krishna is the only Male and everything else is a female. i. e., an object intended for his enjoyment. The male-consciousness befogging the votary in the course of the services rendered by him in the stages from Santa to Vatsalya, which naturally savours of egoism even though in a smallest measure, entirely melts away at the dawn of this highest spiritual knowledge, and the worshipper is now a female, a consort of Krishna. Nothing can divide the servant from her Lord now. She serves Him with everything including her body. She lives for her Lord and dies for Him. There is nothing which she cannot do to make Him happy. His weal and woe are her own. She is incapable of enjoying a thing which is not a source of enjoyment to her beloved Lord. She enjoys to see Him enjoying. She takes pleasure in wearing a jewel if that pleases Him. In open arms, she receives death if that be a service unto Him. She finds happiness even in the distress felt in the absence of mutual interview with her Lord.

The Raga which she had developed enables her to see her Lord as new at every moment and the recurring renewed newness also of this Raga transforms the same into Anuraga in no time. Reciprocal subjection and an intense longing to be with her Beloved wherever He may go are the main features of this love-knit union of the Lord and His votary. As Srimathi Radhika and other Gopis, spiri-

tual milk-maids, represent this type of votaries, this love, known as Madhura Rasa is named after them as Gopi-Prema.

Krishna, the servant and Krishna, the master

It is the will of Krishna that when He wants to be known to His servant, He will make Himself known to the servant in the form in which the latter can recognize his master. With this end in view, Sri Krishna becomes His own servant, in whose heart He appears again as Master. Our Sastras declare that this serving counterpart of Sri Krishna is called Radhika, who is the Female Serving Principle having Her activities in the topmost segment of the transcendental sphere known as Goloka or Vraja, while that serving counterpart of His which does not eschew male consciousness and which serves as a guiding principle in the aforesaid stages of Devotion covering upto and including parental affection, Vatsalya, is known as Baladeva, the Lord constituting Himself as His own superior in the form of an Elder Brother in justification of the superior position over the Lord claimed by His servant for tasting the deliciousness of parental affection.

The wholesomeness of Gopi-Prema

Radhika is the Ecstatic Potency of Krishna and the Premier Milkmaid, Adi-Gopi, of Vraja. Other Gopis are mere extensions of Her own self and are there to provide

Amorous Pastimes to Krishna along with Her. Such being the wholesome inter-relationship between Krishna on the one part and Radhika and Gopis on the other, who are exceptionally His own by being His direct constituents, it is idle to speak of unconventional amorous love and its frank sexual abandon in respect of the service-activities of Vraja, as whatever relationships the spiritual Gopis might have established with Krishna in the forms of *Swiya*, *Paarakiya* and the like are nothing but the corresponding sentiments on their part assumed for enhancing the inconceivable sweetness of loving service obtained on this super-excellent plane of the spiritual realm. It is ridiculous to import sex ideas of mundane life into this wholesome region of pure Divine Love.

Maha Yoga

So Gopi-Prema is super-excellent and its culmination is seen when the aforesaid Anuraga develops by leaps and bounds into a wonderful state, which is akin to madness as it were, and which is known as Mahabhava. Radhika, the premier Gopi, is the sole possessor of this inconceivable and indescribable state of spiritual exhilaration, and this is the great uniting tie that brings about the inextricable union, Mahayoga, of Krishna, the servant with Krishna, the Master. Extremely fortunate, therefore, is the votary who has succeeded in the realization of this rarely attained Gopi-Prema.

Such is the Yoga in Divine Love and such are the stages in that wonderful Yoga. Even now a fringe of the teaching is touched, and the gentle reader will kindly bear with me for that.

Worship Through The Amorous Sentiment

Worship through Rasa

Sharp as the razor's edge and hard to set foot upon is the precarious path leading to the Absolute ; so the Seers say." This is a maxim of the Upanishads which fits in more than anything when applied to the subject which I make bold to handle in this disquisition. Service of the Godhead through the mellow quality of spiritual consorhood is the exclusive privilege of the eminent Sadhus and Paramahansas to whom worship through the amorous sentiment has become a permanent feature of their lives. As the success of my feeble endeavour in this direction entirely depends upon their causeless mercy, I offer my prostrated salutations to them and take the dust of their holy feet before I take up my pen to delineate the inscrutable path of their worship.

Rasa and Jiva constitution

The words "mellow" "quality, liquid mellowness" and "liquefied mellow principle" are but a ppologetic synonyms for the charming appellation, Rasa, of the love-philosophy or even of Upanishads. What, then, is this Rasa? The Upanishad itself says, "Verily He is Rasa." Evidently it refers to Sri Krishna, the Absolute Person and the Ulti-

mate Principle of Transcendence ; for He is Akhilarasamrta-Murti, the repository, emporium or the concentrated personal embodiment of all the shades and specifications of liquid mellowness as realized by Sadhus in their spontaneous exclusive state known as Sahaja Samadhi. The upanishad says further, "Jiva shares this Rasa and lives by its bliss." We know that Jiva is an infinitesimal fraction of the spiritual potency of Sri Krishna whose atomic constitution renders him automatically a servitor of Krishna in the realm of the Absolute. And he is also nurtured in Rasa as stated by the Upanishad.

This pure Jiva, While functioning in the transcendental sphere, possesses,

(a) Firstly, the inherent principle of pure egoism which helps him to fix his position as a servant to the Godhead of the particular denomination which is in tune with his innate and eternal disposition ;

(b) Secondly, the principle of pure reason which is of the nature of freewil inherited from the Godhead to help him to arrive at wise and wholesome decisions in the Lord's services ;

(c) Thirdly, the principle of pure cognition or self-consciousness which serves as the responsive seat of transcendental felicity shared from the Godhead as averred by the Upanishads ; and

(d) Fourthly, the principle of pure mind which takes due notice of the existence of other pure Jivas and spiri-

tual entities in the transcendental creation, and even of the Godhead Himself as recipient of service and Object of his eternal cognition and remembrance.

This fourfold principle inherent in the pure Jiva claims parenthood respectively to the faculties of egoism (Ahankara), reason (Buddhi), mind-stuff (Chitta), and mind (Manas) found in his subtle mundane body which serves as his first encasement when he descended to lord it over in the mundane realm.

Krishna and Jiva-Participants in Rasa

We have noticed that the Absolute Person who is Krishna, is the fountain-source of Rasa, and that the Jiva, His scintilla, a sharer of Krishna-Rasa. Godhead and pure Jiva are, by this reason, knit by the indissoluble bond of Rasa-kinship and the same is maintained and remembered by the Jiva as long as the latter continued his sojourn in the spiritual realm. This Rasa-Kinship which is of the nature of the reciprocal enjoyment of the nectarine transcendental felicity of the shape of liquid mellowness which is eternal and inherent both in the Godhead and pure soul is therefore naturally monopolized between them.

Krishna figures as the Enjoyer when He is pleased to taste the felicitous offering of loving service rendered by the pure soul in any or all of the fivefold spiritual moods to be detailed hereafter; and Jiva figures as the taster when, by Krishna's causeless mercy, his love is reciprocated by

Krishna in the shape of sportive felicity, and that always and naturally in such an infinite and overpowering measure as could not be encompassed by the spiritual essence of the pure Jiva.

Verily so is this Rasa, or liquefied mellowness of spiritual felicity, the supremely delicious nectar for spiritual entities. The activity manifested in tasting this delicious thing is the process of their enjoyment. God and Jiva are the entities who participate in the Rasa and promote its deliciousness. Rasa is defined as an eternal, indivisible, and inconceivable essence of the supreme transcendental bliss.

The fall of Jiva

But although the pure Jiva was actually tasting the Rasa so mercifully reciprocated by Krishna even out of all proportion to the infinitesimally trivial loving service rendered by him, he is always liable to misconstrue his position owing to his narrow vision resulting from his atomic state, however pure and spiritual it may be. Seeing the bountiful and exuberant love bestowed on him by Krishna, he wrongly concludes that his own services to Him were solely responsible for increasing His felicity to such a limitless measure. He prefers therefore the position of Krishna, the Master and Enjoyer, to that of his servitor-position, which, according to him, is there only to promote and augment the blissful nature of the Enjoyer.

Thus snaps his tie of kinship, his powerful and indissoluble kinship, with Krishna ; for has he not now chosen to set himself as master of his own free will? He places himself now on a par with Krishna, and is even ready to usurp His position if that were possible. We have already seen that the principle of pure reason is one of the four-fold essential faculties of the pure soul ; but when once its guidance is abjured by the improper exercise of his free-will, the pure Jiva takes up an "unreasonable" attitude and clamours for the status of a master. He does this with the misguided belief that his Rasa could thus be expanded and become one with that of Krishna, although by his very constitution and infinitesimal position he is but a servant of Krishna and his dependant.

As stated already, his relationship with Krishna is rent as under and he falls into the grip of the Deluding Potency in whose domain he has now to seek his enjoyment as a master or a second Krishna. Maya Sakti, as this potency is generally known, takes him as her ward and he is now improvised with a subtle body out of her own essence which serves as his first encasement as mentioned above, and a gross body also as his outer cover to engage himself in the mock-play of lording it over in her dominion.

Mundane relationships of Jiva

But we know that Jiva is by his very nature a Rasika and lives by relationships in the transcendental kingdom.

So there is no going against his nature even during his sojourn in this mundane region. The first of his relationships is with his twofold tabernacle favoured to him by Maya Sakti through which he strives to seek mundane enjoyment. The Rasa in him struggling for freeplay naturally seeks for its expansion a variety of relationships, to wit, the amorous relationship as of the lover and the lady-love ; the domestic or filial relationship as of the father and child; the social relationship based on mutual services rendered as of friend to a friend ; and the time-honoured relationship as of the master and servant.

But none of these relationships contributes to its extension or expansion as neither the consort or the fiance, parent or offspring, nor friend or servant is in a mood to serve him to provide enjoyment to his senses, but is with him only to seek his or her own enjoyment through him in the shape of sense-gratification. As such, all are enjoyers in the mundane sense of the term, and one dupes the other for the reason that although everyone of them is actually serving his own senses, he pretends to offer his services to the other in the very act of appropriating or robbing the other's felicity for his own enjoyment.

As among them one is as much a fallen soul as the other, the Rasa in them achieves neither expansion nor a higher shade of deliciousness, but on the other hand becomes more and more limited and distorted. This enjoying disposition is designated "Male" in the spiritual par-

lance, while the serving principle is known as "Female." In this sense, all the so-called males and females wherever found in this vast creation are mere males, and the apparent sex-distinction is simply a passing phase.

Jiva's disillusionment

This tomfoolery of mutual deception resulting from the enjoyment sought through the male disposition disillusioned the fallen Jiva in no time. As the Rasa by which he is living has become stultified and even wasted for being unrequited by his relations, the Jiva feels extremely miserable. He finds himself rightly punished in his frantic endeavours to lord it over everything in this mundane creation, by those very things which have now befooled him into greater oblivion of his pristine primal position as the Lord's servant by offering a delusive response to the sensuous activities born of his enjoying disposition.

He eventually feels ashamed of these ludicrous relationships. Even his twofold encasements of the shape of subtle and gross bodies with which he had established his earliest kinship have not proved faithful to him, as by their very constitution they are alien to his nature and as they never performed his will in spite of their apparently inextricable union with him, but always performed the will of God being controlled and directed by the Maya-potency which always serves the will of God, and of which they are mere constituent fragments.

Imbecility and decrepitude aggravate his misery, and all that felicitous activity which made him boastful of his mental or physical attainments, say, as a scholar, a musician, a man of a lion's prowess or herculean strength is now a matter of past glory. In this way, his physical and mental endeavours could not only not provide fullest expression to his Rasa, but even narrowed it down to his dismay and wonderment. His disappointment knows no bounds as the expected Rasa-expansion has not happened although he has chosen to discard the service of Krishna for becoming a veritable enjoyer of full-fledged Rasa like Krishna Himself. He now broods over his unfortunate situation and traces the defect to the alliances which he had effected with things possessed of form, differentiation, personality, limitation and the like, which are but fleeting phantoms and so a source of misery, and jumps to the conclusion that a negation of this state, if attained to, is sure to provide him with limitless expansion to his Rasa. He is, therefore, in search of such a state which, in fact, is that of the formless, non-differentiated, impersonal, infinite, indistinguishable and featureless Brahma which is a Residual Something resulting from the elimination of all mundane vestiges.

And when the same has actually ensued, he finds himself in a supportless spiritual void which is of the nature of severe isolation, forced Kaivalya, resulting from the temporary cessation of all worldly turmoils due to his with-

drawal from his erstwhile mundane associations. Rasa cannot for a moment flourish in a void, and the Jiva now finds himself embarrassed, helpless and even self-annihilated as it were, as he now attained to a state which is of the form of a very slight negative bliss due perhaps to the temporary abeyance of his temporal ego, the positive bliss inherent in pure Rasa having been completely dried up in the desert sands of sterile intellectualism.

What wonder, then, if he now preferred his former state where he could find even some defiled Rasa to live upon, to his present barren state of forced freedom which is practically devoid of all Rasa, and so, of life?

The Jiva now feels convinced that neither his physico-intellectual life-Savisesha Vritti, nor the life of simulant freedom resulting from the process of abstraction and the suppression of the activities relating to his twofold encasement-Nirvisesha Vritti have helped him to gain the much-coveted expansion of his natural felicity even to an extent of a pin-point, and what is worse, his very existence also is jeopardized by seeking enjoyment in this treacherous and evanescent region. He feels highly inconsolable. Nemesis overtakes him and having stirred him into deepest depths, eventually helps to awaken the spiritual faculty of self-consciousness lying dormant in his pristine transcendental body.

The Jiva all on a sudden feels submissive and servitor-like and when this feeling gathers sufficient strength, a

vision of a hazy but dimly glowing form of a worshipable entity is conjured up, and, as if helpless, a devout prayer is sent up to it. Very soon a streak of emotion emanates from the region of the soul and flashes through his mind lightning-like, rocking it, as it were, with an overpowering thrill.

Signs of stupefaction, horripilation and other specifications of feeling may become manifest in his physical body. The Jiva experiences an indescribable bliss and shouts out the ejaculation, "How I wish I could retain this inconceivable feeling and tide over misery for ever and anon!"

Let us examine what this feeling is. This can neither be a physical nor a mental feeling, nor one born of the negation of these states. The whole world may be ransacked, but who can find a similar feeling? Whence then has this feeling come? Who can answer? It is now that the Sadhu, the true servant of Krishna and His beloved messenger of the transcendental realm, deigns to appear to unravel the complexities of human struggles for freedom, and to teach mankind about the highest end of human existence and the highest platform of service which a human being could possibly render to Krishna to achieve the same.

The gentle Sadhu who is Guru-Deva approaches the Jiva, and composing himself for his sake from the inebriating influence of the mellow liquid of Krishna Prema in which he is ever found merged, addresses him in words dripping nectarine kindness and affection-

The Sadhu's teachings

"My son! You are the child of Rasa. Rasa is Sri Krishna Himself. You are but a spark of His inconceivable power fit to glimmer only in His service. In your mood to lord it over this alluring region of lotus-eaters, you have forsworn His guidance and service and welcomed the siren-call of the Arch-Enchantress, Maya, in preference to the Flute-Call of Krishna. She and all her products have proved too elusive and deceptive to you, and all your Rasa was squandered over them with no hope of response.

"All your physical and mental activities of this region which constituted the Bhukti aspect of your present life have thus proved to be the ultimate source of misery and lamentation to you ; and when you tried your Rasa in the services of the indefinable and featureless Brahma and sought Mukti or liberation therein, the same yielded a negative result and the very existence of your Rasa was threatened and imperilled. It is by the grace of Krishna that remorse and contrition appeared in your heart and revived your submissive and prayerful mood by touching the button of spiritual self-consciousness inherent in your pristine constitution.

"The hazy and ill-defined form which you were fortunate to witness in your contemplative mood, Upaasana, is that of Sri Krishna Himself in His immanent aspect of Paramatma or Iswara, and is was hazy enough as you were not yet acquainted with any spiritual form. The emotion

which you had during your Upaasana and which lifted your mind out of its mundane gear, does not belong to this terrestrial plane but had its genesis in your spiritual body itself. The indescribable and overpowering bliss which you had then experienced for a while, gave you a foretaste of the pure spiritual Rasa which was ever yours by your spiritual nature in contradistinction to its defiled and negative aspect tasted here by you, which brought about all this worldly suffering.

"The very moment of its appearance, this feeling had flown towards the object of your meditation and prayer as the self-consciousness which was roused in your spiritual constitution made you feel, perhaps in spite of yourself, that you are subject to a Higher Power to whom you have to look up for spiritual guidance and neverending felicity.

The form of Krishna

"Please remember that Krishna is neither a Formless and Impersonal Something nor an Entity with obscure and ill-defined features. The fortunate devotees of Krishna who have witnessed His blissful form in their purified hearts under the influence of devotional trance, describe it as a human form tinged with the variegated hue of yellowish blue of transcendence designated Syaama, an inconceivable and simultaneously Personal and Impersonal Form, the incomparable beauty of which was further set off by the oblique combination of His threefold attributes of Sat, chit and Ananda which are inherent in Him.

"His eyes radiate the brilliance of spiritual self-consciousness while the soul's perfection and knowledge-cum-energy are symbolized respectively by the ever-fresh garland of wild flowers worn around His neck and the luminous girdle round His charming and slender waist. His enchanting Flute is symbolic of the spontaneous spiritual love of Krishna which, by maddening and love-laden calls, ever beckons the Jiva from out of his limited sphere of ordinary cognitive endeavours.

"The famous Kadamba tree, *Nauclea Orientalis*, always associated with His charming Figure is symbolic of divine horripilation and makes Him *Hrishikesa* in the full implication of the term. He is always described to be strolling on the banks of the mellow liquid of transcendental felicity which is symbolized by *Yamuna*.

The Two faces of Rasa

"So He is a Transcendental Person of ravishing beauty with spiritual felicity in its plenitude. He is the Ultimate Principle of Transcendence as there exists nothing beyond Him. He is all pervading all-knowing and all-powerfull. By dint of His inconceivable power of simultaneous distinction and non-distinction, He adopts two faces in the enjoyment of his own *Rasa* : the face of self-enjoyment, *Atmaaraamatva*, and sportive-enjoyment, *Lilaaraamatva*. These are found in Him as the polarized ends of a single bar of metal.

"His Brahma and Paramatma aspects are comprehended in His former face, and the expansion of Rasa in this face is at its lowest point. If the fallen soul is attracted by this face, his Rasa fetches a negative value. if it is not dried up in its endeavours to attain to Brahma ; but raises up its head once again, as in your case, if it endeavours to attain to Paramatma, where the formless state gives place to a state with form, however hazy or obscure it may be. Let me explain to you how Rasa is found in the worship of Paramatma or Iswara.

The analysis of Rasa

"The inconceivable feeling which you had during your Upaasana is a function of the pure soul. The attachment (Rati) developed by its flying towards the object of its adoration is its permanent state, Sthaayi Bhaava, as the Rasavaadi would put it. The aspirant and the thing aspired, in other words, yourself and the object of worship, known as Asraya and Vishaya, the supported and supporter, respectively, are the prop, Aalambana, of that permanent state while the special features of the worshipped Entity which attracted you are its aggravating agents, Uddeepana.

"These two put together constitute what is known as Vibhaava, the cause or extension of Rasa, while the afore-said Sthaayi Bhaava is ever its mainstay. The shouting (Hunkaara) and ejaculation (Tanumotana) and the like

which you had experienced at the time of the appearance of your feeling, constitute what is known as Anubhaava, or the effect of Rasa, while the stupefaction, horripilation and the like you had, are the natural and particular indications of your emotion connoted by the term Saattvica Bhaava, and these are the specific effects of Rasa. The state of meekness, resignation and the like, which was indicated by your expression, "How I wish I could retain this inconceivable feeling!" is connoted by the term, Sanchaari Bhaava, transitory feeling, and these are the supports of ancillaries to Rasa.

"The last four states, Vibhaava, Anubhaava, Saattvica and Sanchaari Bhaavas, which are respectively the cause, effect, specific effects and supports of Rasa, combining as ingredients with the permanent state, Sthaayi Bhaava, which is the mainstay of Rasa, your attachment, Rati, takes up a liquid form of mellowed sweetness known as Rasa.

The development of Rasa

"You have now seen the analysis of Rasa. But you have to remember that yours is what is known as Santa Rasa pertaining to the region of Brahma-cum-Paramatma, the seat of Everlasting Peace, where the effect of Rasa is ever in its minimum. The ill-defined form of the object of your adoration requires still to be replaced by the well-defined and the charming form of Sri Krishna, the very ocean of Rasa.

"You lived only by relationships while in the transcendental sphere. No fixed relationship can be established unless the Upaasanaa Murti is of well-defined features and one who can reciprocate your Rasa to its fullest limit. The Rasika of Jiva has not much to do with the self-enjoyment aspect, Atmaaraamata, of Krishna. Rasa thrives only in His sportive-enjoyment aspect, Lilaaraamata. Please, therefore, develop your attachment, Rati, to Him alone. Even His sportive-enjoyment bears again two faces ; the majestic face and the face of mellowed sweetness.

"Your attachment to the majestic face as Lord of Vaikuntha will lift you out of your present conditioned state, and out of your obscure and groping endeavours in the performance of devotion, Bhakti, which your present attachment for Brahma-Paramatma could engender in you, and develop Prema, which, in turn, gives rise to the loving sentiment of eternal servitorship to Krishna, and a feeling that Krishna is my own. When attachment becomes so intense and powerful as could ensure its progress even when hampered by adverse forces and make one oblivious of everything, the same is designated Prema.

"Just as the sugarcane which appears as first as a sapling is converted in successive stages into cane-juice, molasses, raw sugar, clayed sugar, refined sugar and sugarcandy, this attachment, Rati, For Krishna, which, when coupled with Ullasa, zeal, appears first as Priti, is itself thereafter transformed in succession, by the addition

of the idea that Krishna is my own, into Prema ; by the further addition to it of the idea that Krishna is my exclusive and dearest object of love, into Maana, by the excessive melting of heart, into Sneha, by the appearance therein of excessive pining for Krishna's company, into Raaga, by seeing Him a new at every moment, into Anuraaga, and by the same attaining a par-excellent self-cognitive state after filling and thrilling the whole being of the votary, into Bhaava, which comprehends Mahaa Bhaava also.

"Mahaa Bhaava is noticed in the inextricable love-union of the supporter and the supported, Krishna and the Jiva, which brings about an in-explicable spiritual exhilaration, which, transcending all bounds, develops into an astonishing state of deliciousness, and liquefies or melts down, as it were, its fortunate subject by drenching him with highly concentrated and over-powering symptoms of Sattvic emotions which appear as its natural concomitants.

Majesty and mellowed sweetness

"I have referred to the majestic face of Krishna-worship. Prema is the mainstay and basic principle of Rasa prevailing in this worship which is that of the servant to his master. When Sneha and Raaga enter as its ingredients, the mellowness of this Rasa known as Daasya Rasa appears in its plenitude. Let me now acquaint you with the face of mellowed sweetness of Krishna Rasa. This com-

prises three planes of friendly love, Sakhya Rasa ; parental love, Vatsalya Rasa ; and juvenile love, Madhura Rasa.

"The Rasa relating to this face, viz, Goloka-Rasa, is decidedly more nectarine and delicious than the Rasa in the former face, viz, Vaikuntha-Rasa. Pranaya Anukampa which is a concentrated dose of Visrambha, and Priyatva, endearment, are the respective basic principles of Rasa of those three planes; and when some or all of the remaining aforesaid states of spiritual emotion enter as their ingredients, the Rasa of those planes reaches acme of its mellowness. The relationship of master and servant, friendly love, parent and child, lover and lady-love which you have enjoyed in this mundane sphere and found to be a source of ultimate misery and lamentation, are but the detestable perverted reflections of the relationships obtained in the regions of Vaikuntha and Goloka which comprise the transcendental sphere. These relationships are real, eternal and progressively super-excellent in the matter of deliciousness.

"To teach the Jiva-soul who has freed himself from the shackles of mundane affinity and attained an unadulterated spiritual status by tasting the Prema-Rasa of Vaikuntha, an ideal method of enjoyment of the distinctly superior Rasa of the realm of Goloka, Sri Krishna, in His infinite mercy, splits His own potency into countless Gopas and Gopis, spiritual shepherds and milkmaids, and engages in eternal pastimes with them, as the Devoted and Expert

Playmate of the cowboys in the woodlands of Yamuna on the plane of friendly love, as the Darling of Nanda and Yasoda on the plane of parental or filial love, and as the Stealer of hearts of the spiritual milkmaids, Gopis, on the plane of juvenile love.

Sentiment of ownership

"But you should remember that the sentiment of ownership is always suggestive of I-ness and mineness either of the coarser type found in the worldly-minded Jiva or of its finer or refined type known as Pratista, love for fame or honour as is sometimes exhibited even by Brahma-Jnanis and Yogis of the rank of Sanaka and his group, who, by the way, once under its spell, cursed even the powerful guards at the portals of Vaikuntha when the latter stoutly refused them admission into that realm.

"Although egoism of this kind could not even be thought of in the transcendental sphere, the sentiment of ownership and a slight sense of superiority or self-importance noticeable in the loving service of Raktaka, Patraka and other attendants of Krishna on the plane of spiritual servitorship, in the comradeship of Subhadra, Vijaya and others on the plane of friendly love, and the parental affection of Nanda and Yasoda on the plane of filial love, clearly go to prove that there cannot be the extreme inaccessibility of the Rasa in these planes, and that complete cessation of ownership is a pre-requisite of paramount

importance for the Rasa of Jiva to reach the dizzy heights of its deliciousness, wholesomeness and perfection.

"Male" and "female" disposition

"By reason of his atomic nature and the consequent finite state of his spiritual consciousness, Jiva even in his pure state is so constituted that he can serve, i. e., offer, but not receive, service. So Jiva, in his transcendental career always remembered that himself and his spiritual senses are the sole property of Krishna, and that his senses are there only for His service. But when, in his mundane state, he became oblivious of his spiritual senses and developed a set of their material counterparts to provide freeplay to his enjoying mood, what was actually done is a service to his own senses with a view to secure enjoyment through them.

"So the Jiva in his conditioned state serves his senses although he calls himself as their master, while in his pure state he offers his senses, both spiritual and mundane, for the service of Krishna Whom he remembers ever as their Master. Although his service of the material senses ceased and the offering of the spiritual senses for the service of the Godhead commenced in the free atmosphere of Vaikuntha life which had started with his relationship in Dasya Rasa, that sentiment of ownership which persisted as a common factor in all the relationships up to that of juvenile love, Madhura Rasa, gives some undue promi-

nence to the satisfaction accruing to the votary in the service of Krishna as against the satisfaction to Krishna Himself.

"So long as the self-satisfaction derived by the votary figures as an indispensable condition in Krishna's service, the enjoying disposition known as "Male" is bound to operate ; but the same ceases altogether as soon as the element of self-satisfaction is ruled out and service is rendered to Krishna for His satisfaction alone. The utter effacement of self satisfaction brings into full play the serving disposition which is the constituent feature of the pure soul and which is known as "Female" in the spiritual sense.

"Service to please the senses of Krishna and for His sole satisfaction is rendered only by the "Female" soul on the plane of juvenile love, and this is the highest platform of service which a Jiva can possibly reach and which therefore is the summum bonum of human existence. The "Female" soul rendering this kind of service, which, in fact, is a very rare attainment by its being free even from the last vestige of mundane life, is termed "Gopi" in spiritual parlance.

"Gopi, as I have told you already, is a product of the Chit-potency of Krishna, nay, a subjective constituent of Krishna Himself, and as such she is as much Krishna's own as Krishna is her own. But she renounces her sentiment of ownership and to give due weight to her renouncement, she assumes a corresponding sentiment of being owned

by another entity by the tie of wedlock although there is no such thing as husbandhood in the transcendental realm, and engages herself in the self-effacing service activities of the shape of offering herself and her spiritual senses for the enjoyment of Sri Krishna.

"Sri Krishna as the Merciful and Expert Reciprocator of love, also forgets the sentiment of ownership on His part in tune with her disposition and accepts her services ; and this offering and acceptance is termed "amorous", as the Gopi, or the selfless soul with its male disposition completely dissipated, finds it impossible in her present state to feel her existence apart from Krishna, and seeks therefore an inextricable union with her only Lord and Master, if that really pleases Him.

The Rasa derived from this union transcends all bounds and throws into shade the Rasa of ordinary consortherhood of the shape of nuptial relationships devised by Krishna in Dwaraka, a nethermost region of Goloka, where Krishn Prema operates with a majestic tinge, where mutual assumption of ownerships and expectation of fulfilments predominate, and where "Male" disposition of the shape of loving sensitiveness appears in a mild form owing to the consort queens seeking self-enjoyment through the agency of Krishna.

Self-effacement is, therefore, not possible in the Svakeeya (regulated) state of the Jiva represented by the consort-queens of Dwaaraka and the female denizens of

Mathura, which again is a tract of Goloka above Dwaraka where Krishna Prema is nourished with a knowledge of its undifferentiated greatness, while the same is infinitely possible in the Paarakeeya (overstepped) state of Jiva symbolized by the Gopi, the resident of the upper region of Goloka known as Vraja or Brindavana, who had transgressed her ownership in relation to Krishna, but was ever with Him and in Him though she appears to have been wedded to an entity which has really no location apart from Krishna.

This transgression of the Gopi and the reciprocation of Krishna on similar terms resulting from the mutual cessation of ownership, though termed as mistress-ship and paramour-ship in common parlance are the highest truth and the last of the spiritual endeavours of the Jiva in the line of Divine Love.

Paarakeeya state.

What, after all, is this Paarakeeya state of the Jiva? When owing to his extreme attachment for Krishna, intense loving service is rendered to Him by the Jiva in the innermost sanctuary of his heart in relation to all or any of the aforesaid specifications of spiritual love, while much external regard is affected to be shown to the observance of rules and customs relating to one's caste-division and order of life, Varna and Asrama, this double-play of predilection and practice is likened to the conduct of a wedded

lady, who, having developed a passion for another which could not be indulged in, lives mentally with him every moment of her life while performing her domestic and social duties like an automaton. This wholesome and rare Paarakeeya state of a Jiva is not to ensue unless sense gratification is completely eschewed and all mundane sex-ideas are entirely eliminated.

Pastimes of Radha-Krishna

"With a view to enable the atomic Jiva to taste this exhilarating, soul-thrilling and supremely delicious Rasa, and to teach him the most difficult and expert performance of spiritual service relating to this highest platform of transcendental felicity, Krishna, in His infinite mercy for Jivas, has Himself become His own Servant in the form of Srimathi Raadhikaa. Who is His own Power and Who, as the serving Principle of Krishna, in turn expanded Herself into thousands of Gopis at Krishna's will.

"In the company of Sri Raadhikaa and Her extensions, Krishna constitutes Himself as the Transcendental autocratic Paramour-Hero, and engages in amorous pastimes with Her and Her compeer-Heroines and confidantes of eternal, intimate, favoured and most favoured denominations with the assumed sentiments of overstepped love resulting from the cessation of mutual ownerships for Rasa-enhancement.

"These pastimes present themselves before the soul's eye of the eligible Jiva to enable him to have a direct perception of the fact that nothing exists independent of Krishna, that everything flies towards Him being attracted by Him, the Divine Magnet which Krishna is, and that himself, his senses and the whole creation are there only to serve the Will of Krishna and for His satisfaction alone.

"These pastimes eternally appear in Vraja, the topmost segment of the transcendental sphere ; but when Krishna descends into the mundane region with His entourage and paraphernalia, these very pastimes are enacted here as contrived by Yoga-Maayaa, and they become visible, having taken a material colouring by being closely mixed up with the ignorance-wrapt affairs of this world. The eligibles view them in their correct perspective and having thrown out all profane ideas of sensuous gratification and mundane-sex, hasten to enter into these pastimes enacted in the spiritual woodlands of their heart's cavern by Krishna as its Indweller, and taste the aforesaid paarakeeya Rasa, which is the quintessence of the essence of all Rasas.

"But to the eyes of the ineligible, these pastimes appear as revolting since they find them going against all conceptions and conventions of morality. They attribute anthropomorphic ideas to Krishna, call Him a libertine-lover of married milkmaids, and denounce the descriptions of the amours of Sri Raadha-Krishna, the Transcendental Pair and the Gopis, as disgusting reading, although

the knowledge of which, as averred by Sri Suka in Bhaagavata, enables one to attain to a state of spiritual devotion which helps forward the complete eradication of the malady of sexuality and mundane lust from his heart. In fact, "the knowledge of the Spiritual Amours of Sri Sri Raadha-Krishna is the medicine of the diseased soul afflicted with the malady of sexuality. The Amours of the Divine Pair are the Highest Truth and the last to be realised on the path of Spiritual endeavour."

"This potent medicine for the world-minded Jivas and diseased souls afflicted with sensuousness and sexuality, is always confounded by them with the disease itself just as the truth is confounded with its perversion and the substance with its shadow. Some there are among them who believe that they are working up for their highest spiritual welfare by imitating these pastimes in this region of frailties and fallibilities with the assumed moods based on material outlook and philanthropic disposition.

"Sri Suka declared in unmistakable terms that these sensuous and weak-minded people are sure to come to grief by this dangerous imitation, just as one who is lacking the power of Rudra destroys himself by swallowing the poison of the sea.

Krishna's flute call and Jiva's duty.

"So it behoves you, my son! to forthwith regulate your physical and mental life and to keep them under strict

discipline by the complete and unconditional abjuration of all sexual activities and bickerings, present and prospective. If you are ready to make this supreme sacrifice, you will "realise the true nature of Amorous Love by which alone Krishna can be properly served" and will be eligible for the medicine referred to above which is ever handy.

"You will then be blessed with the hearing of Krishna's Flute, which is no other than the spontaneous realization of the overpowering and maddening attraction of Krishna, the only Master and Male of the transcendental realm. This ravishing Flute-Call instantaneously removes your male disposition, and develops in you an irresistible femininity of the soul, and an equally irresistible hankering after the association of Saadhus who have tasted the supreme Paarakeeya Rasa of spiritual consorthood.

"But you should not delude yourself into thinking that you have no more to do with this world or its various interests. Your feminine submissiveness with its characteristics of guilelessness, selflessness and complete cessation of mundane sex-idea, is in relation to your beloved Lord, Sri Krishna. Whatever service is rendered in this direction is a strictly confidential service rendered by your soul to Krishna, its Custodian, in the innermost chamber of your heart. While fastidiously maintaining this inner attitude, you can afford to be more heroic than, and more than a match for, any of the so-called males of mundane nomenclature in all the walks of life, physical, mental, social, ethical and what not.

"A skilled workman, an erudite scholar, an unfailing friend, an ardent fighter for liberty and justice, an uncompromising moralist and a host of other things also you can afford to be, and yet figure as a most feminine soul always in ecstatic communion with Krishna and consecrating all your activities to His loving service. This duplicity of life and this apparent insincerity in the external conduct of the self-realized person which is no other than Paarakeeya Bhaava is an eternal puzzle for a man in the common run of life.

The Raasa circle

"The human soul being an atom of the spiritual essence of Krishna cannot offer direct service to Him. It can serve only in a subordinate position and under the direction of the Spiritual Power Herself. To this end, Raadhikaa, the Spiritual Power, in Her mercy for the Jivas, devises an arrangement for Raasa-Service and fixes positions for Herself and Her entourage as symbolized by the corona, the inner whorl and the outer petals of a lotus.

"Mahaabhaava, which I have explained already and which is the limit of pure love for Krishna, is symbolized in Srimathi Raadhikaa, who resides in the corona, in inextricable and everlasting union with Krishna. A cluster of eight Bhaavaas which are allied to Mahaabhaava and found in pure Jivas are symbolized in the famous and well-known eightfold most-favoured confidantes (Ashtha Sakhis) of

Srimathi Raadhikaa, who encircle Her and occupy the inner whorl or corolla of the lotus.

"The Bhaavas which approximate those of the afore-said confidantes and are found in spiritual aspirants qualified for tasting the mellow quality of spiritual consorhood are symbolized in what are known as Manjaris in devotional literature, and they occupy the position of outer petals. the Lilaa in this arrangement is noticed in the direct dalliance of Srimathi Raadhikaa with Krishna in which she is helped by her confidants who obey her commands in Krishna's service, assisted in turn by their own handmaids and subservients designated Manjaris as stated above.

"That for the loving service of Krishna the Jiva should attain to the status of a Manjari is clearly indicated by the words of Sri Gaura Sundara when he said that the highest aspiration of a Jiva is fulfilled by becoming the servant's servant of the servant of Krishna, the Lord of Gopis.

The Lila Unravelled

"My son! please qualify yourself for this service by discarding altogether sensualism and sex-glamour which have now sufficiently disillusioned you. You will forthwith develop a spiritual body akin to that of a Gopi. Please strengthen your spontaneous attachment for Krishna and enrich the same by cultivating the fourfold spiritual emotions of Vibhaava, Anubhaava, Saattvica and Sanchaari Bhaavas detailed elsewhere.

"This is what was meant by the injunction that you should offer your services to the Saadhu-Preceptor of the line of spiritual consorhood in the form of Srimathi Rupamanjari, the attendant damsel of Srimathi Lalithaa. Endearing yourself to her, you should develop the state of pining for the presence of Lord Krishna for rendering amorous service to him.

"This is what was meant by the injunction that you should thereafter enter into the coterie of Sri Lalitaa, the most beloved confidante of Sri Raadhikaa. To say that her coterie is a part of the entourage of Sri Raadhikaa is by way of ensuring the inevitable approach of Mahaabhaava to the spiritual aspirant who has come up to the level of Sri Lalitaa, who is not only the compeer- heroine of Sri Raadhikaa, but Her confidante also playing the role of a silently sorrowing sweetheart for the protracted absence of her busy lover.

"Please note that Mahaabaava which I told you is the limit of spontaneous attachment for Krishna, is the only spiritual state which enables the Jiva to enjoy the Mahaarasa which is the limit of amorous endeavours in the transcendental life of a Jiva. This Mahaabhaava sets in with the utmost ease through the progressive and well-known stages of removal of worldly ills, steadfast clinging, relish, predilection and minor Bhaava in the case of aspirants for spiritual Rasa who are drawn towards it by the power and efficacy of the Divine Name.

"In its deep-rooted and permanent state, this Mahaabhaava brings in its wake, emotions of the nature of inability to bear separation even for a second ; symptoms which create utmost concern in the minds of attendants as to what may happen the next moment to the subject ; feeling inconsolably miserable at the prospect of being deprived of Krishna's presence even in the very act of enjoying the same ; complete oblivion of self and surroundings even when not subject to delusion ; taking a moment's duration as that of an aeon ; and the like. When these emotions become increasingly powerful and overwhelming, they bring in to the subject the state of what is known as Divine Madness, Divyonmaada.

All for vraja worship.

"My son! I have described to you the utmost limits to which the eternal principle of "Service through Love" inherent in the pure Jiva can be resuscitated, and the ultimate phase of mellow quality which he can possibly taste in his supreme transcendental endeavours in that direction. From my above description of the arrangement in Raadhaa-Krishna worship or Vraja-Bhajana as it is otherwise known, you can easily infer that the absolute is not attainable by our unassisted endeavours.

"He refuses to reveal Himself to us unless our egoism is entirely wiped out and unless we approach Him With a guileless spirit of submission developed at the feet

of Saadhus who have seen Him. It is for this reason that the Rishis of old who pined in vain for the confidential service of Sri Ramachandra, and even the prescient and allembracing Upanishads have, in their anxiety to serve Krishna in the par-excellent Paarakeeya Rasa of spiritual consorthood which was so long denied to them, assumed the forms of Gopis and entered Vraja-Bhajana in a spirit of utter selflessness and humility as intimate confidantes of Sri Raadhika.

"This is no wonder when even Sri Gaayatri, the Matrix of Vedas, sought the loving service of Sri Krishna and became Rasa-bedewed as Kaama-Gaayatri. Even Sri Baladeva, the Elder Brother Manifestation of Sri Krishna, had to seek the mercy of the Transcendental Pair by entering into their Pastimes in the guise of a handmaid of Gopi, as Anangamanjari.

Positive Lila versus negative lila

"But I must sound a note of warning before I finish. Behind the pastimes referred to in my discourse, there is another set of pastimes of negative merit, as sun to shade, enacted by Krishna in the shape of grappling with, and vanquishing, formidable forces that tend to retard or defile the spontaneous inclination of a Jiva for the love-dalliance of Sri Raadhaa-Krishna which is the eternal religion and the highest end of human existence.

"These pastimes are manifested only in Gokula, the seat of the transcendental amours of the Divine Pair on the terrestrial plane, while they appear as mere sentimental assumptions in the transcendental plane of Goloka-Vraja. The neophyte in amorous worship should take due notice of them and ensure his progress in the Positive Lila of Vraja-Worship by overcoming the several impediments placed in his path as indicated by the Negative Lila of Krishna.

"The Enchantress of empiric wisdom is always ready to nurse the new-born babe of the soul's religion with her poisoned breast-milk. One should beware of this demon. Putana. The cartload of ill-digested and misconstrued scripture smothers the infant of spontaneous love. One should be wary of this Sakataasura. The doctrine of pseudo-monism with no predilection for Brahma-Rasa, which revels merely in polemical wranglings and barren intellectualism and which prefers, as chalk to cheese, the dissolution of the soul in Brahma to the spontaneous loving service of Krishna, and advocates the same as the summum bonum of human existence, and which denies even spiritual form to the pure soul, leads to self-delusion and total negation of spiritual felicity. One should guard himself against this self-thieving demon of Pralamba.

"Craving for honour and sex-indulgence and attempting to equate them with loving devotion, makes the spiritual aspirant forfeit all his rights for worship through the

amorous sentiment. One should save himself from this powerful and iniquitous arch-demon, Sankhachuda. When these and other obstacles detailed in the Bhagavata are completely got over, Vraja-worship gets one-pointed through non-deviation.

"When all the implications of Rasa are thus fully comprehended, one can easily take part in these transcendental positive pastimes of Vraja by allotting to oneself the particular sphere of activities, service and disposition for which he is eligible by virtue of his spiritual progress in the path of loving devotion. When the supreme Rasa relating to these pastimes is sufficiently tasted, and when femininity has become well established through loving service, the Jiva-soul develops a most exquisite, resplendent and beautiful form, being free from all worldly dross and worldly hankerings.

"And this charming Gopi inebriated with the mellow liquid of amorous love in Raasa pastimes is sure to find herself one day in the soothing embrace of the Transcendental Cupid, Krishna, through the mercy of Sri Raadhikaa and Her confidantes. Krishna casts His bewitching looks on the Gopi and Gopi casts her love-mad glances on Krishna. This mutual exchange and loving union continues through eternity for want of satiety in each other's company and by the fullmoon of love always playing the game of making up its last digit.

"The sport of loving separation, Vipralambha, is also enacted to ensure better deliciousness to the loving union by extreme pre-occupation on the part of the Pair of the nature of losing one-self in the thoughts of the other. Do we not remember the Lilaa of Gokula, of Srimathi Raadhikaa, the Premier Milkmaid, churning in a curdless pot with her mind absorbed in the thoughts of Krishna, and of Krishna reciprocating the same by taking hold of a bull for milking with his thoughts revolving on the maddening beauty of Sri Raadhikaa? How nice does the poet speak when he said that Krishna became sombre-coloured by his constant remembrance of the collyrium-tinted eyes of the beautiful damsels of Vraja, and that the complexion of those damsels presented a golden hue by their ceaseless meditation on His yellow silken robe.

"This, my son, is the crowning glory of the spiritual endeavours of the pure soul in the line of spontaneous love."

Lila eschews empiricism

The Saadhu finishes his discourse. All glory to him and his nectarine teaching! But the kind reader will have to see if in serving the nectar of his inspired instruction, I have unwittingly mixed my own clay of empiric observations and speculative assertions and defiled it. If I have done so, may he pardon me for that.

Bhagavad Gita :- Quotes about Fall & Forgetfulness of the Soul :-

(Introduction) Pg. 27 (C.C. Madhya 20.122)

Bg. 2.13; 2.20; 2.22; 3.10; 3.37; 4.05; 4.35;
5.15; 6.13-14; 6.32; 6.47; 7.05; 7.21; 7.28;
7.30; 8.03; 9.24; 14.27; 15.07; 15.20; 17.03

Relevant Quotes from Srimad Bhagavatam :- On the fall & reclamation of the Jiva :-

S.B. :- 1.2.4.; 1.3.33; 1.3.34; 1.7.24; 1.8.18;
1.9.22; 1.9.31; 1.10.21; 1.10.22; 1.11.06;
1.13.48; 1.14.32-33; 1.15.42;

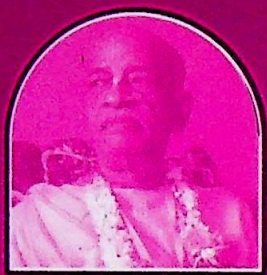
2.2.01; 2.6.21; 2.7.05; 2.9.01; 2.9.19; 2.10.06;

3.3.13; 3.7.04; 3.12.03; 3.20.18; 3.25.10;
3.25.36; 3.26.18; 3.26.23-24;

4.28.53; 4.28.54; 4.28.55; 4.28.61; 4.28.63;
4.28.64; 4.29.04; 4.11.22; 4.11.27; 4.20.37;
4.21.12; 4.23.29; 4.24.34; 4.24.63; 4.20.27;

(Introduction) 5.14; 5.14.33; 5.14.38;

7.13.28; 8.3.29; 8.6.15; 10.2.39



Srila Prabhupada had mentioned about Y. Jagannatham and also had a few correspondence with him.

"Perhaps you are the eldest amongs us now living as disciples of Srila Prabhupada. You are now 81 years old and I am only 74. Therefore, I am your younger brother and I shall always expect blessings from you".

"Regarding your books, the editorial assistants and myself agree there is no difference of our sampradaya Siddhanta..... The best thing will be if you can kindly send more copies of each book, and we can try to sell them in our different centers. If there is good response, we can think of republishing them..... If you will give us your permission then we can immediately arrange to publish some of the best portions as articles in B.T.G. with your good name there in."

"He is a very influential man & has render scincere service for my Guru maharaja by translating many Gosvami literatures in Telugu language as well as in English." (S.P.L. - To Rayarama - 22.6.68)